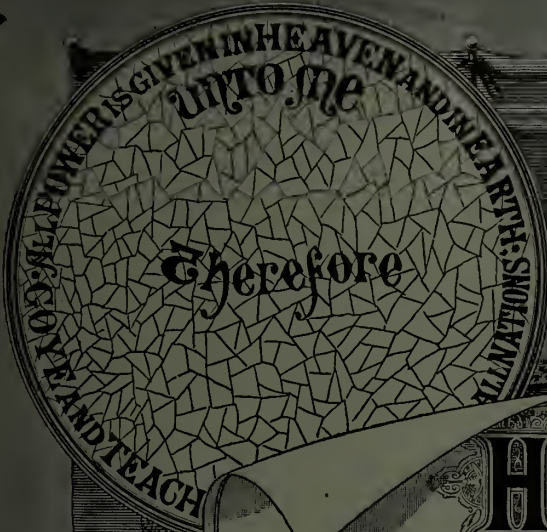


*Mr Geo. Elder*



MAY, 1894.

# HERALD OF MISSION NEWS

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No. 5.

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# Herald of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
REFORMED PRESBYTERIAN CHURCH, U. S. A.

MAY,

1894.

## OUR VIEWS OF MISSION WORK.

### THE FINAL RALLY OF THE CENTURY.\*

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the gospel of redemption which was committed to the Christian Church. It was said most truthfully by the late Earl of Shaftesbury, that "the Gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust." It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned His Church as a living and aggressive force in the world. And of all the generations ours is the most guilty in proportion to its greater opportunities. In some Mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. "Let us expect great things from God and attempt great things for God."

No age has compared with the present in the facility with which the populations of distant countries can be reached; or in the personal safety under which Christ's ambassadors may prosecute their work; or in the approachableness and cordiality of the people; or in the materials ready at hand to convey the message of salvation in an unknown tongue. The heart of India, Africa and China is more rapidly reached than was the center of our own continent a hundred years ago. A whole century of preparation has established the principles, furnished the appliances, and perfected the organization for a movement enlisting the whole Church of Christ.

We earnestly call upon every Christian disciple to re-examine the Word of God and see how every portion of it, from Genesis to Revelation, is instinct with the spirit of Missions. It is a field book of universal conquest. The redemptory work of Christ, like a bow of heavenly promise, overarches all its sacred records. The "promised seed of the woman" at the beginning appears again in its closing Revelation as the "Lamb slain from the foundation of the world." Its Alpha and Omega include the whole alphabet of redemption. All prophecy and all types point to the one sacrifice offered once for all, with a reverent as well as prospective efficacy, and embracing the ages. The promise to Abra-

\*At a recent conference of the representatives of nearly twenty foreign missionary organizations, held at the Mission Rooms of the Methodist Episcopal Church, 150 Fifth Avenue, New York, those present were so impressed with the vastness of the work still to be done in order to give the Gospel to the unevangelized nations, and so fully convinced that the time has now come to unite in a more aggressive movement for the evangelization of the whole world, that a committee was appointed to draw up an appeal to be issued in the name of the conference and such Evangelical Missionary Societies as should join therein, to all Protestant Christians in the United States and Canada, asking their full and earnest co-operation by their prayers and their increasing gifts for this great end.



ham, that in him should all nations be blessed, found its counterpart in John's vision of the redeemed "of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb." The Gospel of Christ, even as proclaimed in the Old Testament, was not for any one age, or for any one race. In the councils of eternity it was said to the world's Messiah, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Not only is Christ the Divine intercessor now; but He has always interceded. An eternal covenant is based upon His plea: "Thou art my Son; this day have I begotten thee. *Ask of me*, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The decrees of God make the conversion of the world as certain as His throne! The Gospels are simply a history of Divine fulfillments; the Acts of the Apostles are a continuous missionary record; the Epistles are missionary letters addressed to infant churches, and John, in his prophetic vision, anticipating the final triumph of the Gospel, declares, "The kingdoms of this world *are* become the kingdoms of our Lord and of His Christ."

But the most striking bond which identifies the work of Missions with Redemption, is seen in the Divine commission of the Apostle to the Gentiles. The commission given to Paul (Acts xxvi, 18) followed almost the exact terms of Christ's own commission recorded in Isaiah xlii, 6, 7, and lxi, 1. In the synagogue of Nazareth, Christ read these prophetic words as

the credentials of His great mission to an apostate world. The word of God assures the work of God. All power is pledged to this triumph. All wisdom is concentrated on this problem. If, therefore, the Scriptural foundation of Missions has been more or less overlooked, while this great cause has been looked upon as only a development of nineteenth century enterprise; if our inspiration has been drawn mainly from heroic examples of self-sacrifice or of distinguished success, let us repent of our error and turn back to the Word of God for its Divine prompting and its promise of omnipotent help.

The command of our Lord to publish the Gospel to all the world is clear and explicit, and admits of no compromise. His Great Commission was given on four different occasions and in four different forms. 1st. To His chosen band in the mountains of Galilee came His comprehensive command, "Go teach all nations." 2d. On the Mount of Olives, immediately before His ascension, He demonstrated to His Church the symmetry and proportions of her great mission to the nearer, the more distant, and the most distant fields alike, and all to be undertaken together. 3d. Near Damascus He gave a commission which showed not to Paul only, but to the whole Church, that her errand to the Gentiles is not merely that of a higher cultus, or a better civilization, but a veritable deliverance from darkness unto light, and from the power of Satan unto God. 4th. His command was given to Paul in a vision of the night, when not a real Macedonian, but the risen Christ summoned His apostle to a wider sphere among the world-conquering races of Pagan Europe.

We desire in love for our blessed Lord,

and for all who have named His name, to call attention by way of encouragement to the essential unity of the Church with respect to those fundamental doctrines upon which the missionary work is made to rest. In minor things we differ. We are called by different names; we have different rubrics as to church order, and it may not be altogether a misfortune that the Churches of Protestant Christendom are organized by cohorts, so long as they recognize themselves as one army, marching under one Captain. But while we are called to surrender nothing that is a matter of sincere conviction, we may emphasize those more essential points in which we are one, and thus greatly increase our efficiency in the common effort to evangelize the world.

There is need in this age, and in the present strife and tumult of religious thought, that we join hands with respect to the great truths in which we are agreed; namely, the fact that men are ruined by sin and are in perishing need of salvation; that Jesus is the all-sufficient Saviour and the only name given under heaven among men whereby we must be saved; that the omnipotent power of the Holy Ghost is indispensable in transforming the hearts and lives of men; that salvation is by faith in Christ, and that in order to extend that faith it is necessary to "go into all the world and preach the Gospel to every creature;" that every church should be a missionary church and that every Christian believer should, according to his means, become directly or indirectly an ambassador of God to the perishing. On all these points we are united; what remains is to actualize and illustrate our common profession.

We are a great host representing all the

Protestant Evangelical denominations. We stand together against all those errors which would deny the Divinity of Christ and dispense with a vicarious atonement; which would explain away the personality and office work of the Holy Ghost; which would weaken the authority of the Word of God; which would teach the perfectibility of human nature without Divine aid; which would deny the universality of the religion of Jesus Christ, and virtually remand it to a place among the ethnic faiths; which would regard Christian experience as a development from naturalistic elements and not the work of a regenerating grace; which would proclaim a mere gospel of humanity and a universal brotherhood without the headship of Christ; which would rest in a charity of practical indifference and regard the great work of evangelizing non-Christian nations as an impertinent intrusion. Let us never forget that resistless logic of Christianity which makes the work of Missions essential to our home theology, which must insist that if Christ be not necessary as the Saviour of all men He cannot, by the terms of His Gospel, be necessary to any.

Possibly many in the Church of Christ are disheartened by those obstacles which arise in connection with the Mission work. But have not obstacles appeared in every stage of the Christian conquest? What discouragements confronted the labors of the Apostolic Church, whose greatest successes were wrested from the persecutions which scattered abroad the disciples as chaff before the wind, but which under God proved rather a seed-sowing of the truth far and near. How were the churches of the first three centuries overwhelmed by heathen persecution!

We meet obstacles in the restrictive measures of non-Christian governments; in the false philosophies of proud old systems; in the disturbing influences of false representatives of our own Christian land in all heathen marts; in the corrupting contact of pernicious commerce in opium, or whisky, or firearms; in the prevalence of western vices where only truth and righteousness should be disseminated; in the over-reaching of more powerful nations against the weaker tribes and races; in unjust legislation and the abrogation of solemn treaties; in the efforts of infidelity to thwart the teachings of the truth wherever missionaries have proclaimed it.

But what are all these obstacles compared with those which have appeared again and again in the history of the Church? What have we to compare with the overthrow of the Sainted Augustine and his North African Churches by vandal incursions? If all our difficulties and discouragements were summed up together, they would not equal the Huguenot massacres and exiles (and yet that fierce persecution sent Christian colonists to many lands). In the British Isles, from which we have sprung, Christianity was once well-nigh extirpated by our own savage ancestors. And again in the eighth and ninth centuries, when missionary zeal and labor had re-established the truth, it was almost overwhelmed by the incursions of the Norsemen, and the religious institutions that had been established around the coast of Ireland and Scotland were swept as with the besom of destruction, yet what hath God wrought in and through the British Isles? Shall we then in this age, with all the power that God has placed at our disposal, be discouraged and lose faith or relax effort

on account of the difficulties that arise in our path? If the truth be told, one obstacle now outweighs all others; it is found, not in outside oppositions, but in the worldliness and apathy of the Church herself. If she were to rise up to the full measure of her power, all the opposing forces of earth and hell could not resist her triumphant march.

There is no sublimer story in human history than that which sketches the majestic march of the Christian faith from Jerusalem and Judea to Arabia, Egypt and Africa, to Asia Minor, Greece and Italy, and through the whole Roman Empire; and thence northward and westward, till French and Spaniards, English and Germans, Scandinavians and Slavonians were enlightened and modern Europe was won; and thence across the ocean to the New World; and from the Old World and the New to all the East and South among the mighty Pagan peoples of Asia and Africa and the islands of the sea. And in this march the Church has simply been fulfilling the great prophecies and realizing the grand promises of Scripture. The foreign missionary work of our day represents the later stages of this world-wide movement, and is as clearly under the inspiration and leadership of Jesus Christ as the work of Paul in Asia, and of James in Palestine.

Nothing in all the Christian era has given a greater proof of God's favor and blessing than the success of this closing century. In the first hundred years after Christ's ascension only about five hundred thousand nominal Christians received the faith. During the one hundred years of modern Missions, over three millions have accepted Christianity as the true religion and have



been converted from their ancestral errors to the faith as it is in Jesus Christ.

The conversion of the Sandwich Islands, the New Hebrides, the Fiji Islands, the Georgia and Friendly Island, Australia and many other islands of the sea, affords the clearest evidence of God's favor. They are standing miracles of blessing and success. The annual average of conversion in Africa is 17,000 souls. Fifty years ago there were but six Protestant Christians and two native helpers in China; now there are 50,000 communicants, 1,700 native helpers, and 18,000 youths in Christian schools. Japan has 35,000 professing Christians, won in twenty-two years.

Parts of India are experiencing a Pentecostal outpouring. In the past three years 60,000 heathen have turned from their idols to Jesus Christ and been baptized in the Missions of the Methodist Episcopal Church. The North India Conference has more Sabbath-school scholars than any Conference of that Church in the United States. The great work of the Baptist Missions in Telegu during the past fifteen years shows the blessing of a wonder-working God.

The Bible as a whole, or in portions, has been translated into more than 300 different languages or dialects—much the larger part of this work having been done by missionaries—so that probably four-fifths of the unevangelized population of the world may read or hear, in their own tongue, the inspired Word of God.

But the great work is but just begun. It is only a score of years since Livingstone ended his adventurous life-service on his knees near Lake Bangueola, and laid the evangelization of Africa upon the heart of the Christian world. Then Mission stations were numerous on the coast, but there

were scarcely half a dozen in the interior. During this brief interval Christian missionaries have pressed toward the interior of the continent from the north and the south, from the east and from the west; and still the doors of opportunity open more rapidly than the Christian nations can enter them.

We beg leave to present in briefest form some of the obligations that have been laid upon us who live in this age of the world.

First: The command of our blessed Master, accompanied by His own Divine example of sacrifice for the salvation of men.

Second: Our obligation to those early missionaries who bore the Gospel to our ancestors who, long after New Testament times, were in the depths of barbarism.

Third: Our indebtedness to those missionaries and missionary settlers who bore the Gospel to this continent, and planted those religious institutions whose beneficent influence we have enjoyed from our childhood. Freely have we received; let us freely give.

Fourth: The duty which rests upon us to follow up the noble work of the pioneers of modern Missions who lived down the opposition of a worldly Christian sentiment at home, and overcame heathen prejudice abroad; who translated the Word of God into hundreds of languages, and laid the foundations for us to build upon; many of whom sealed their labors with their lives in fields where there is now free access.

Fifth: We owe a debt to those who more recently have gone from our own communities and churches and from our own circles of kindred, and who now in the heat and burden of the day demand our sympathy,

our prayers and our support. To follow up the work of all these is now easy. We have the opportunity, the facilities, and the means. How can we excuse ourselves if we selfishly squander our lives and our possessions and die with this accumulated duty unfulfilled.

There is need just now for union in Missions as a matter of common defense. It is an age which through various forms of literature, boldly challenges the supreme claims of Christianity—its teachings and its work. The cause of Foreign Missions is especially liable to assailment, as it is far off, and therefore may more safely be made the subject for ignorant ridicule. It may be impossible to convince the outside world that such representations are erroneous; but the whole membership of the churches should be made intelligent to the end that they “may be steadfast, unmovable, always abounding in the work of the Lord.”

The Protestant Christians of America now number several millions. They are among the most intelligent of all classes of our citizens. They are moved by the highest principles, and their common efforts for the evangelization and uplifting of all mankind is the very noblest and most inspiring of human enterprises. They have more than an average degree of wealth and influence, and if that influence could be subsidized by a general and complete co-operation, there is no other force in the world that could successfully resist it. If by their common belief and teachings, their harmony of plans and methods, their union in such forms of appeal or published facts and statements as shall instruct and inspire public sentiment, these great masses of Christian believers can be led to act as one united body, there will be presented a

spectacle of Christian union and a volume of moral earnestness and power, which will impress the nation and the world with the divine reality of the Gospel.

We are now in the last decade of the Nineteenth Century. We call upon all who love the Lord Jesus Christ to pray with all earnestness that these may be years of special harvest. In some Mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have been only hundreds or scores. By true Christian comity as between all our different organizations, by economy of resources, by more and more of the spirit of fraternal counsel and co-operation, we pledge ourselves as official administrators of the work of Missions, to do our part as God shall give us wisdom and strength. And with this pledge we call upon all who have influence to join with us in an effort to awaken the whole Church in the United States and Canada to a sense of the unprecedented opportunity that is now before it.

We plead with instructors in colleges and theological seminaries to hold up the great work of Missions before the young men who are under their care, realizing as we do from some blessed examples, how potent is the influence which may thus be exerted.

In the name of our respective Boards and Societies we most earnestly call upon all pastors of churches and their associate officers and overseers to embrace the opportunity afforded them. They have an influence which none others can exert. They have access not merely to those who are willing to read missionary literature or hear missionary addresses, but they may from Sabbath to Sabbath press upon all the people the divine reality and the supreme



obligation of this great work. They alone can rally and move the entire rank and file of the Church.

We call upon superintendents and teachers of Sabbath-schools to realize that soon the young generation under their care must take the entire responsibility of this vast work.

We welcome and invite to still greater participation the noble efforts of the women of the Church in their various organizations. Let them by every means enlist the thousands of their sex who are yet in-different.

We extend the hand of cordial invitation to Young Men's Christian Associations and Young Women's Christian Associations, to Societies of Christian Endeavor, to the Epworth League, to the St. Andrew's Brotherhood, to all guilds and societies of the young in any branch of the Church, to join in one common effort for the salvation of the world, and to unite with new meaning and emphasis in the divinely prescribed petition, "*Thy Kingdom Come, Thy Will be Done on Earth as it is in Heaven.*"

F. F. ELLINWOOD,  
Chairman of Committee.

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA.—A recent letter from Dr. J. M. Balph reports the work in this field going on as usual. So far it has been remarkably free from the opposition that was experienced last year. During the absence of Miss Maggie B. Edgar, who arrived in New York on a brief visit to this country, Saturday, April 28th, Miss Willia Dodds, of Mersine, will make her home in Latakia.

MERSINE, ASIA MINOR.—In a letter recently received from Mrs. Metheny, she enclosed the following correspondence, which we take the liberty of publishing that the readers of the HERALD OF MISSION NEWS may have distinctly before their minds some of the difficulties that missionaries have to contend with in Turkey. "How full," she says, "the Bible is of promises for us even in this extremity. But the brethren at home need to be constant in prayer for us that our faith fail not."

The first letter was addressed to the Chaplain of the U. S. S. Chicago, which was at Mersine about the middle of March, that he might have the facts in the case to which it refers at his command:

In the year 1886, Ibraheem Mohammed, an Ansairee, who had himself been taught in one of the mountain schools of the Reformed Presbyterian Church, in the Latakia district, brought his two little girls and asked us to take charge of them, as their mother was dead.

His sister was then a teacher in our employ and came to the mountains where they and others spent the summer with us. He sent with her his youngest daughter who was deaf and dumb. (Her infirmity was caused by her mother, in a fit of anger, plunging her into a stream when she was just beginning to talk.)

She was accepted for that summer because her aunt was there to help to care for her.

When we came to town again, we sent her back to her father. Some time afterwards, when two of the teachers were walking in

married a second time. She came, and was never inquired for by her father, nor did he ever come to see his other children.



*Telgie Ibrahim*

the street, she ran after them begging by signs to be taken back to school, and showing marks of ill usage. Her father had

As there are in this country no institutions for the deaf and dumb, before our going to America, Dr. Metheny went specially to

see her father, and asked him if he was willing to have us take her and put her in a school in America. The father repeated, in the strongest terms—what he had before said—that he had given the girls to the doctor and he could do as he wished. The child was then placed in a school near Philadelphia, where she has learned to read and write. It was our hope that she would return and teach unfortunates like herself.

In the meantime the other girls remained in school and nothing was said about them. The eldest, when she became old enough to understand, asked and received baptism, and is a communicant in the church. The second also applied for baptism last summer and was baptized.

About a year ago, the aunt was discharged from our employ, her school not being large enough to justify us in paying her a salary. Then began the trouble. Her husband, enraged at the loss of her income, determined to be revenged.

He and the father came at the beginning of vacation last summer, and asked that the eldest girl should go and make them a visit in Tarsus. He said they were going to summer at the same place we were and would bring her with them. Miss Sterrett then said it was the wrong time to go to such a malarious place as Tarsus and suggested that as they were coming to the mountains they could see her there.

The girl herself, who is of age in their eyes, said she did not want to go. The father said he did not wish her to go unless Miss Sterrett was willing. The uncle then said that if she went with him he would bring her back in a week or two, but if not, he would complain to the government. Accordingly he went, and sent

in a complaint stating that when the children were put in school Dr. Metheny agreed to give them four Turkish dollars per month for their services, and inasmuch as this had not been paid, they demanded the girls. This was sent to the U. S. Consul, who sent it to us. Dr. Metheny had not seen the father at all and said so. After this the father came to the mountains where we were, and very positively said that he wanted the girls to stay where they were.

After this Dr. Metheny went to Adana and had an interview with the Valie, telling him the facts of the case, and stating that they were at liberty to go if they chose, but we did not feel that we ought to turn them out. In the paper sent to the government they had purposely falsified the ages of the girls and the time they had been in school, in order to make them appear too young to choose for themselves.

They also charged us with an intent to marry the eldest girl to an Armenian in town, which was totally false.

The case was then carried by the government here to Constantinople, and Minister Terrell wrote a telegram, saying, "Are you keeping Moslem children in school against the will of their parents? If so, deliver them up, and write me the facts." We thought it would have been more proper to inquire for the facts first rather than send this message openly, and Dr. Metheny sent a copy of it to President Cleveland. This occasioned the enclosed letter which will speak for itself.

It is observable that the contention at first was, that we were detaining minor children without the consent of their parents. Now it clearly appears that they



challenge the right of Christians to have Moslem children in their schools at all.

This was precisely the point which Minister Strauss and his successor declined to admit. (I omitted to mention in its proper place that the ages of the girls are, as nearly as we can tell, twelve and fourteen.)

As for written contracts and so on, of course they do not exist, and it is only a question between the veracity of Turks and missionaries. Of that of the former, the account of this case, and the last charges, that we have twenty Moslem girls, and that we intend to send these other girls out of the country, give a good idea. The question now is, whether a Moslem of any age is at liberty to choose for himself in religious matters. If not, of what use is the famous religious liberty clause?

Invidious distinction is made *against* Christianity, for it goes without saying, that if a Christian of any sect whatever, wishes to become a Moslem, the government will claim that he has a right to do so. For more than thirty years our work has gone on among people of this sect, classed as Mohammedans, but really Pagans, and many of them have become Christians. Yet in no case has such change injured the Turkish Government, for they have never claimed exemption from the army as Christians have a right to do. Only within the last three years has this work been interfered with by the government.

It then began a systematic course of intimidation, bribery and persecution which has resulted in the closing of some thirty-five schools. This winter an attempt was made by the local authorities here to force us to sign an agreement that we would not receive pupils who were Moslems. This

we declined to do, as our government had always contended that it was not our province to act as Turkish police. It is the province of the Turks to prevent, if they see fit, Moslems from sending their children to our schools.

P. S.—The figures given as the ages of the girls are, I am confident, too low. They are their own approximation. That would make Telgie only two when they first came, which cannot be. They must be at least fifteen and thirteen.

[COPY.]

*Legation of United States,*

*Constantinople, March 10, 1894.*

REV. DAVID METHENY, MERSINA.

DEAR SIR: Your letter dated January 24th has reached me after a long delay. My telegram to you was sent immediately after receiving a written complaint from the Minister of Foreign Affairs, the nature of which was explained in my former letter which, I presume, you have received. (NOTE: The letter here mentioned has not yet come to hand.)

I need not remind you that the parents of the children held by you under contract, whether really Turks or Christians, were subjects of the Sultan, and their children could not, without the consent of the government, be sent to the United States. For fear my former letter may not have reached you, I enclose a copy of the note verbal, from the Porte.

If the name of the father of the girls contracted to you (Ibrahim bin Mohammed) is correctly given, it would seem that he is a Mohammedan.

However this may be, the children were subjects of the Sultan and could not be deported without consent of the government.

If you had official authority to send the youngest child away, please procure and send me a copy of it, that I may avert from your institution the prejudice that would otherwise exist, by showing it to the Minister of Foreign Affairs.

If those children are regarded as Moslems by the local authorities, they are the only ones within my knowledge within a missionary school. None are at Robert College, at the girls' school here, or in Sentari, or at Marsovan—nor, within my knowledge, in Armenia. Leading missionaries here say that never has the prejudice of the Turks been so manifest against all Christian missionary schools under American control, as in the last eighteen months. A belief that American missionaries are promoting sedition was general. The great labor of the representative of our government here has been to correct this unjust suspicion by all the means in his power. If the information of the Foreign Minister was false, the open telegram did not affect you. If true, it was proper that the Porte might see that the United States did not sanction a wrong. On receiving your letter, I stated the facts frankly to the Grand Vizier. He expressed the utmost astonishment, and desired that the mute girl be brought back at once to the Ottoman Empire. You need not be told of the great horror felt by the Turks at an act of apostacy, and their objections to having their children raised under Christian auspices. I therefore suggest that in order to prevent those annoyances to your school that would otherwise follow, you cause the mute child to be brought back from the United States.

As to the older sisters, if you will transmit a statement of the religious faith of

their father, as recognized by the Turks, with their ages and a copy of your contract, I will instruct the Consul in regard to them. The question of your compensation if they should be given up, will be determined when the facts are known, and in any event, you may rely on the efforts of the Legation to protect you in every legal and equitable right.

The outlook now for a more kindly feeling toward American missionaries is far better than it has been since my arrival, and I need not to advise the utmost caution to avoid exciting the suspicions and fanaticism of Mohammedans. I remain, sir,

Very respectfully,

A. W. TERRELL.

COPY OF TRANSLATION OF VERBAL NOTE.

*Sublime Porte.*

*Ministry of Foreign Affairs.*

*January 12, 1894.*

As the result of the report made by the Imperial Authorities of the Vilayet of Adana, it is learned that the American missionaries established at Mersina have now over about twenty Nagareean (Ansairiyeh) girls to the Protestant school of that town, whom they refuse to send back to their parents, also that Dr. Metheny, the director of this school, has clandestinely sent off to America one of the three daughters of Ibrahim bin Mohammed, whose names are Tadjidi (Telgie), Zahra and Sanfeya, whom he had received in his school, and that he was planning to send the two others to America.

As such proceedings cannot be tolerated, the Ministry of Foreign Affairs request the United States Legation to give categorical orders to whom it may concern, which shall have for effect that Dr. Metheny and

the afore mentioned missionaries shall give up the girls in question to their families, and never again in future allow themselves to commit such irregularities.

NEW HEBRIDES.—The following paragraphs are taken from a letter in the April number of the *Presbyterian Record*, Canada. In that letter, Rev. H. A. Robertson, after a brief furlough in Sydney, and on the eve of returning to the Islands, wrote:

I am looking with joy and great pleasure to a hard and successful year's work on Erromanga, now one of the most interesting Mission fields I know of anywhere, for apart altogether from the great and wonderful change that has taken place upon it during the last twenty years, Erromanga, as the martyr island of the Pacific, must ever be regarded by the Christian heart, the world over, with undying interest.

When I left, the work all over the Island was most encouraging, and my elders and teachers, as a class, doing well. I have two elders, Usuo at the west principal station, Dillon's Bay; and Yomot at the east principal station, Potnarevin; as fine men and as efficient elders as I know of in any of our home congregations. They are really my session, and the two most influential men on the Island—grand men.

We dispensed the Lord's Supper in July last, at Dillon's Bay, to 200 people, and on that day Narie Tangkow, the eldest son of the murderer of John Williams, was baptized in the presence of seven hundred people, and took his place at the Communion Table. A grand sight it was, and would have rejoiced any one with a heart in him to have seen it. We have 50 teachers and 250 communicants. We have excellent Mission buildings, and with health, energy, and God's blessing, we ought to make progress.

The work of my brother missionaries is being pushed forward all over the group with energy and vigor, with here and there encouraging success, while on the newer stations there are hopeful signs, such as heathen attending church, and in some cases schools as well, while numbers are asking their missionaries for teachers.

TIBET.—Miss Annie Taylor, the story of whose nearly successful attempt to reach Lhasa, the Tibetan capital, was told some months ago, has now left England, with a Mission party for Tibet. She proposes to make Darjeeling the headquarters for the present, so that the party may learn Tibetan by the teaching of natives from over the border. Thus, so soon as the door is opened, another party will be ready to carry the Gospel into this darkened land. —*Missionary Record*.

INDIA.—The native Christian population of Assam is larger than most people in America are aware. The revelations of the census in this regard were surprising even to the European residents of that country. The number of native Christians in Assam in 1891 was 14,762; the number in 1881 was 5,462, so that we have an increase of 9,300, or nearly 170 per cent. in 10 years. The increase of population in the whole province during that time was 12 per cent.; the district of Lakhimpur had the highest rate of increase, nearly 50 per cent. Thus the native Christians of Assam increased 14 times faster than the population from 1881 to 1891, and more than three times faster than the population of the most progressive district of the province.

Nearly one-half of the native Christians in the province—6,941—are of the Calvinistic Methodist persuasion, and live in the Khasi and Jaintea Hills south of Gauhati.



There were only 1,895 of these Christians in 1881, there being an increase of 5,046, or 265 per cent. in 10 years, the result of the concentrated and vigorous labors of the Welsh Mission.

The census credits our own denomination with 3,718 Christians in Assam in 1891. In 1881 there were 1,475 Baptist Christians in the province, so there has been an increase of 2,243, or 152 per cent. in 10 years—a result of which we need not be ashamed. By far the larger part of the Assam Baptists are Garos and Kohl immigrants.

A notable fact about the native Christian population of Assam is that only eight per cent. belong to the established church, Mission work in the province being most largely carried on by dissenters. The Church of England Christians numbered 1,324 in 1891; in 1881 there were 640; this shows an increase of 682, or 102 per cent. in 10 years—the fruit of the labors of the Society for the Propagation of the Gospel. Of these Christians, 509 are Kacharies, and belong to the Darrang Mission carried on by Rev. S. Endle, whose labors have been very successful, his converts having increased from 194 to 509 in ten years.

The Roman Catholics, while so aggressive and pushing in other parts of India, have made scarcely any impression on Assam. Only three per cent. of the native Christians are Roman Catholic, and these almost without exception are immigrants from Southern India and Chota Nagpur, where Roman Catholics are numerous. I do not think there is a single Roman Catholic school in Assam, at least in Assam proper—that is, the Brahmaputra Valley. There is one solitary padre who

wanders up and down the country, visiting European and Eurasian Catholics.

This large increase in the native Christian population of Assam certainly shows that remarkable prosperity has attended the work of the three societies laboring in that country: Welsh Calvinistic Methodist, 265 per cent. increase; Baptist Missionary Union, 152 per cent. increase, and Society for the Propagation of the Gospel, 102 per cent. Each society has more than doubled its numbers in ten years.

This increase is attributed by Mr. Gait, the census officer, almost solely to the labors of the missionaries. Mr. Gait says: "These figures by no means adequately represent the labors of the missionaries. Besides converting upwards of 9,000 persons to Christianity in the past ten years, they have opened schools among the people, and have been the means of spreading education in the backward tracts. They have also in some places opened dispensaries which are presided over by medical missionaries, and in various ways have helped to civilize the backward races among whom their chief work lies."

Assam is certainly far from being the barren field many suppose it to be. It is interesting to note that of the native Christians nearly twenty-five per cent. can read and write, while of the Mohammedans only two per cent., and of the Hindus four per cent. can read and write.

The native Christians are most numerous in the Khasi and Jaintia Hills District, constituting nearly four per cent. of the population, and the least numerous in the Sylhet District, where they are only two per cent. of the population.—*Rev. A. K. Gurney in the Baptist Missionary Magazine.*

SOUTH AMERICA.—The *Missionary Herald* gathers the following statements respecting missionary work in South America from the *Revue des Missions Contemporaines*:

Venezuela, twice as large as France, has only one Protestant missionary for its 2,350,000 inhabitants.

Colombia, with an extent nearly double that of the Austro-Hungarian empire, and with a population of 4,000,000, has only three Mission stations, occupied by the Presbyterian Church of the United States.

Ecuador, half as large as Germany, is the only one of the South American republics which tolerates no other religion than that of Rome. There is not a single herald of the truth as we receive it among her million inhabitants.

Peru, with her 3,000,000 scattered over an extent of country twice as great as that of France and Switzerland put together, has only one Protestant pastor, Mr. Ford, who has charge of the two little evangelical churches of Lima and Callao. The American Bible Society does its best to scatter the Word of God among these ignorant people, and its principal agent, M. Penszotti, has but recently come out of the prison into which he was thrown by the priests of Rome. Peru also awaits the time when the Light of life shall illumine her darkness.

Bolivia, two and one-half times larger than France, with a population of 2,300,000 souls, has only one settled missionary. It is visited here and there by colporters of the American Bible Society.

Chili, politically and intellectually the most advanced of the republics, counting 2,720,000 inhabitants, of whom 500,000 are Indians, has an extent equal to one and

one-half times that of France. Here the United States Presbyterians have five stations, occupied by a dozen workers, and the South American Missionary Society has three stations with eight missionaries. Let us hope that the Swiss preachers, who give their first attention to the spiritual needs of Swiss immigrants in Chili, will also spread abroad the light of evangelical truth among the Roman Catholic populations.

The Argentine Republic is the second in size of the South American States. It is five times larger than Germany, though it has but 4,000,000 inhabitants. One-fourth of this population is of European descent; three-fourths are Indians or of mixed blood. It is evangelized by seven laborers of the Missionary Society for South America and twelve of the M. E. Church of the U. S. A.

Paraguay, after having submitted for two centuries to a Jesuitical government, has at last expelled its oppressors. Smaller than Italy, it has, according to some authorities, 250,000 inhabitants; according to others, twice that number. However this may be, the five workers of the Missionary Society for South America and the group of natives in the service of the Methodist Episcopal Church, are utterly insufficient for their task.

Uruguay has seven Mission stations, dependent on the same two agencies. As large as France, it has 600,000 to 700,000 inhabitants.

Brazil, larger than the United States and comprising half of the South American Continent, has 14,000,000 people. Six societies are at work here, employing about eighty missionaries; one for every 175,000 souls. But, as everywhere in this vast

region, the laborers are not apportioned equally among the inhabitants; they reach probably not more than 2,000,000. Communities of German immigrants, served by evangelical pastors, no doubt exercise a beneficent influence around them. To sum up, of the 34,000,000 inhabitants of South America, there are undoubtedly not more than 4,000,000 who are reached by the Gospel message; 30,000,000 remain strangers to the good news. Is it not, then, accurate to call that part of the world "a neglected continent"?

#### AT HOME.

NEW ALEXANDRIA, PA.—Twenty years' history of the Ladies' Missionary Society of New Alexandria Congregation:

Pursuant to an announcement made by the pastor on Sabbath, July 20th, 1873, a number of the ladies of the R. P. Congregation of New Alexandria met at the church on Wednesday, July 23d, for the purpose of forming a missionary society. Dr. Sproull, of Allegheny, opened the meeting with prayer. The pastor, Rev. T. A. Sproull, was called to the chair and also acted as secretary. The following persons were present: Mrs. Samuel Patterson, Mrs. S. Darnon, Mrs. Neely, Mrs. J. H. Steele, Mrs. Hice, Mrs. McClure, Mrs. Stewart, Mrs. Allsworth, Mrs. S. M. Steele, Mrs. A. H. Beattie, Miss Martha Cannon, Miss S. Shannon, Miss Mary O'Brien, Mrs. E. S. Sproull. Four of the above have been called home and two have moved to other fields of labor, leaving eight of the names mentioned still members of the society. A committee was appointed to prepare a constitution and by-laws, and report at next meeting; committee presented their report which was accepted and adopted. The yearly dues were \$1.20; initiation fee, 25 cents.

Object of the society was to cultivate a missionary spirit among its members, to raise funds and disburse them for the advancement of Christ's cause under the direction of the R. P. Church. At the first regular meeting of the society the following officers were elected:

President, E. S. Sproull; vice-president, Mrs. Samuel Patterson; secretary, Mrs. Hice; treasurer, Miss Martha Cannon.

The officers who have been elected, and the years of service, are as follows: President, Mrs. E. S. Sproull, 14 years; Mrs. J. C. Steele, 2 years; Miss Fannie Dushane, 2 years; Miss Mary Shaw, 1 year; Mrs. A. W. McClurkin, 8 months.

Vice-president, Mrs. Samuel Patterson, 1 year; Mrs. William Shaw, 2 years; Mrs. J. C. Steele, 4 years; Mrs. J. R. Steele, 1 year; Mrs. Allsworth, 2 years; Mrs. S. M. Steele, 5 years; Miss M. Denholm, 3 years.

Treasurer, Miss M. Cannon, 6 years; Mrs. A. H. Beattie, 6 years; Miss Mary Patterson, 1 year; Miss Anna O'Brien, 2 years; Miss Anna Patterson, 1 year; Mrs. Lindsay, 1 year; Mrs. G. M. Robb, 1 year.

Recording Secretary, Mrs. S. M. Steele, 7 years; Miss Anna O'Brien, 5 years; Mrs. M. Pollock, 5 years; Mrs. Calhoun, 2 years; Miss Anna Patterson, 1 year; Mrs. T. Gallagher, 2 months; Miss M. Cannon, 1 month; Mrs. Hice, 1 month.

At the December meeting, 1889, a suggestion was made to have a corresponding secretary, and on motion the constitution was amended to by inserting corresponding secretary in Article 5, Section 1, to read: The officers of this society shall be a president, vice-president, recording secretary, treasurer and corresponding secretary. On motion Miss Ola Elder was elected corresponding secretary, served 2



years. Miss Maggie Patterson, 2 years. During the years 1873-'74, 48 names were enrolled; 1874-'75, 54 names; 1875-'76, 56 names; 1876-'77, 61 names; 1878, 58 names; 1879-'80, 45 names; 1881-'82, 49 names; 1883-'84, 48 names; 1885-'86-'87-'88, 56 names; 1889-'90, 51 names; 1891-'92, 48 names; 1893, 49 names. Have had eleven life members, and have two honorary members. Since organization we have lost by death thirteen members. We have collected by dues, fees, donations, festivals and lectures about \$2,000 (two thousand), which has been divided among the different Missions of the Church, but principally the Foreign Mission. For three years society purchased material and made clothing for Miss Jane Cogan, also sending money for her support. Society pieced a quilt and sent it to Mrs. Metheny. Have prepared four boxes of clothing, three for Foreign Mission, one for Indian Mission.

Addresses have been delivered by our missionaries, Dr. Beattie, Dr. Metheny, Dr. Dodds and many other ministers, both from our own and Presbyterian denominations; in all 68 addresses. A number of letters were received from Foreign Mission, Home Mission and Southern Mission.

Our meetings have been characterized by harmony and good feeling as well as progress.

In reviewing the past we have much to be thankful for, but the work is God's. We are simply His instruments to accomplish His purposes, and all the success is from Him. "It is not by might, nor by power, but by my Spirit, saith the Lord," and if it is God's work, will He not take care of it? He has done so in the past, He will do so in the future; the Lord will not forsake

the work of His own hands. He will go forth from victory to victory.

Respectfully submitted,

MRS. E. S. SPROULL,

*President.*

UTICA, OHIO.—The Ladies' Missionary Society, of the Utica Congregation, has held in the year just closed ten regular and one called meetings. Our Society has forty-four members. A loved and loving member has passed away during the year, one who was always faithful to the cause of Missions, Mrs. Jane Boyd Dunlap. We have raised \$143.64, of which the following distribution has been made: Foreign Mission, \$60; Mountain Schools, \$42. We also provided clothing and bedding for the year for a promising young Indian boy at the Mission, George Takawana, for which we received from him an interesting letter of thanks. The value of box sent was \$30. We held in September a missionary tea, from which we realized \$6.66. It was a very pleasant entertainment. We had devotional exercises and short select reading. Balance in treasury, \$11.64. Looking over the past year we have great reasons for thankfulness.

Mrs. J. C. BOYD,

*President.*

MRS. CHARLEY FRAVEL,

*Secretary.*

RAY, IND.—The Missionary Society of Cedar Lake Congregation report as follows for the year 1893:

We give thanks to our Heavenly Father for His watchful care. None of our number have been removed by death, although some of us have drank deeply of the cup of affliction.

We were highly favored at our meeting in August to have Mrs. R. C. Wylie and

her children and Rev. J. C. French with us. The former is the wife of our former pastor, and was our president for nearly seven years. She still retains her membership with us. Mr. French is the son of our first pastor, the Rev. John French.

At our December meeting Mrs. N. R. Johnston addressed us, giving a graphic description of a New Year's Day in Chinatown. We were highly entertained and our hearts swelled with joy that we were permitted to see and hear one who had been so faithful a missionary among the Chinese, and as she is the mother of our present pastor's wife, we hope to meet her again at no very distant day.

The Presbyterial Missionary Society met with us in October, and we hope that some work was done for the Master that will stand the test of time.

We have held twelve regular meetings during the year, the most of which were well attended.

We had literary exercises at nearly every meeting, referring mostly to the various Missions in connection with our own Church. We have raised by dues and collections \$72, of which \$36 were sent to the Foreign, \$18 to the Southern and \$18 to the Domestic Missions. Our present membership is 54.

If the Lord shall spare us another year we trust it shall be for His honor and glory, and that we may be a means of creating a more earnest missionary spirit in our community.

The following officers were elected for the coming year: Mrs. T. H. Walker, President; Mrs. Sophia McLouth, Vice-President; Mrs. Lizzie Logan, Secretary; Mr. Robert McNaughton, Treasurer.

Respectfully submitted,

Mrs. ELLEN M LEWIS, *Secretary.*

RESOLUTION OF THE LADIES' MISSIONARY SOCIETY OF HOPKINTON CONGREGATION ON THE DEATH OF MRS. EMELINE NEIL.—The Ladies' Missionary Society of Hopkinton Congregation is once more called upon to lament the removal by death of one of its members. Mrs. Emeline Neil, the first president of the society and widow of Rev. James Neil, heard the summons and quietly fell on sleep, peacefully passing from natural slumber to her eternal rest, on September 26, 1893. Mrs. Neil was present at the organization of the society by Rev. R. C. Wylie, in 1876. She was chosen president, and held the position until she left us for a protracted visit East some three years later. During these years, though burdened by many home cares and in constant attendance at the bedside of an invalid husband, she was prompt and regular in attending the meetings of the Missionary Society, and also those of the Woman's Weekly Prayer-meeting. In both these associations she was an active and deeply interested worker, often expressing herself as greatly strengthened and helped by the spiritual uplift these meetings afforded her. After Mr. Neil's death Mrs. Neil was much from home, visiting her children and other relations, and was never after a regular attendant at our meetings. But when she was in our neighborhood we were sure of her presence and help, and when absent it was her custom to make frequent inquiry by letter as to our progress and success in the Lord's work, assuring us of her prayerful sympathy and interest. One of her last requests was that her daughter would send her contribution of five dollars to our treasury.

As a society we bear testimony to her Christian character, and as fellow-Chris-

tians we desire to emulate more fully her example in faithful, steadfast adherence to the Master's work and in lively interest in it. We extend our kindest sympathy to the bereaved family, and commend them to Him who said, "I will not leave you comfortless."

Mrs. R. L. WALLACE,  
Mrs. T. H. ACHESON,  
Mrs. J. E. MCKEAN,  
Miss MARY GUTHRIE,  
Committee.

BELLEFONTAINE, O.—Resolutions of the L. M. S. of the R. P. Congregation of Bellefontaine, O., on the death of Miss Aggie Guthrie, who was called home Nov. 6th, 1893.

WHEREAS: It has pleased our Heavenly Father in His allwise Providence to remove from us our sister Miss Aggie Guthrie.

*Resolved*, 1st. That in her death our so-

ciety has lost a faithful worker. She sleeps, but her works praise her. She did what she could, and is now, we trust, receiving her reward in the heavenly home with her Saviour and Redeemer.

*Resolved*, 2d. That we bear cheerful testimony to her Christian character, and although removed from us, let us be incited by her example while with us, to be diligent in the work in which we were united, that when we are called we may not be found wanting.

*Resolved*, 3d. That we bow in humble submission to the will of a kind Father, and that we extend our kindest sympathy to the bereaved family, who, in the past year, have been called to mourn the death of three loved ones, commending them to the Spirit of God, who is a present help in time of trouble, trusting that their loss and ours will be more than made up by riches in glory in Christ Jesus. Com.

## MONOGRAPHS.

### LETTER OF ACCEPTANCE.

TO THE PASTORS OF THE REFORMED PRESBYTERIAN CHURCH.

DEAR FATHERS AND BRETHREN: If there be any exception to the Foreign Mission Board's usual good judgment, it is seen in their designation of the writer as "The Pastor's Missionary." The selection, however, is not supposed to rest upon worthiness to be so designated, but upon the wisdom of creating another point of contact through which will flow the current of interest between the Church at home

and her representative abroad. This departure is an advance toward the *beau idéal* of Mission effort—a man afield for every one at home. The Lord sent His missionaries out by twos. Is it disobeying orders if one stays at home for the purpose of *supporting the other*? I. Sam, xxx, 24, l. c.

This new relation to you is the more highly prized because of a brief yet most happy pastorate with as loyal a people as ever sustained a pastor's hands. Into that short pastorate were crowded many and varied experiences peculiar to your office.



Although in America less than a year after ordination, yet your missionary is able to recall the face of almost every minister in the Church.

By this advance movement you confer a favor on your several charges—you give them a pastor afield as well as at home. It is gratifying to see how your example is being followed by the Elders. If they had not marched forward close upon your heels, one might well take heed lest the new effort were in the wrong direction, because the Elders are certainly the balance-wheel in the machinery of the Church. But you will have to acknowledge that the young ladies have captured the handsomest missionary in the field—of Suadia.

So interesting a field is Syria, that I suspect that there is nothing new to write. I have been favored by the acquaintance of several missionaries who know the country and its people well. From their testimony and what is apparent to every one, I would say that Syria's greatest needs are two—faithful, intelligent pastors in the Church and a current literature that will give them correct views of civil liberty. The evangelical missionaries are slowly laying the foundation for the first necessity, and Christian, missionary educators are sowing the seed which will furnish the second thing needed. Faithful preaching and careful education is Syria's hope.

The necessity for pastoral work is very great. It often happens that when a man becomes a convert to Evangelical Christianity, he must leave his native village in order to obtain a living. This takes him away from his family or removes the family also. In such a case it is necessary for the missionary pastor to follow these members and to visit them from time to time. The

houses of these members are places in which the missionary can gather a few hearers who share the instruction to the householder and his family. Sometimes the girls from our schools are married to men who are not Christians. These women have no help in their spiritual life except such as they get from the visits of the itinerating pastor. Mr. Stewart baptized the child of a woman here in Kessab, this summer, whose husband is not a Christian. About sixty persons heard the sermon and witnessed the baptism. Who can estimate the value of such a service? At this service, the natives sat on mats on the floor, but *chairs* were given to the two ministers. So even here in Syria there are special favors shown to the pastors.

Then again, there are the painful, funeral services to be performed amidst the weeping and wailing so peculiar to this country. It is but just to say that the influence of missionaries has, in a measure, toned down the unseemly noise of funerals when they occur in the families of converts.

Your missionary performed his first Syrian marriage ceremony this summer here in Kessab, by an interpreter. The couple were Protestants, connected with the A. B. F. M. congregation here. The people were all assembled in the church, seated on mats on the floor, excepting the bride and groom, who were seated in the only pew in the church. The messenger came for me, bringing a license duly attested by the Elders of the congregation. The formula which I used in America was used here. There was nothing visible of the bride excepting her clothes. She was closely veiled. The groom was a stolid youth whose features did not relax into

the faintest smile when I shook hands with him after the ceremony. It seemed to be a serious business to him. The whole company repaired to the house of the groom's father for a feast after the "knot was tied." There was no *fee*.

Cases of discipline must be attended to in which the pastor has to deal with grown-up children instead of men.

Most trivial things are pressed upon you, while grave offenses are not noticed by the brethren. Recently the following was brought to my notice: A certain teacher is connected with a family of considerable means, as wealth is counted here. In speaking to other teachers he often says, in speaking of his wife, "Your mistress is well," or "Your mistress is not at home at present." This way of designating his wife is very irritating to the other teachers who are not disposed to look upon the woman as in any way superior to them. It is a grievance to be corrected by the missionary.

Your past record as able and successful solicitors of funds for Mission work encourages your missionary to rest assured of his support in temporal things. Your attested devotion to the cause of Christ at home and abroad has certainly in it the promise of "hastening the coming of the day of the Lord," in which the universe will behold the hosts of the Lord led by the Lord of hosts, pushing forward to the more speedy conquest of the world for Christ.

J. BOGGS DODDS.

*Suadia, Syria.*

### TURKEY.

In the Ottoman empire the will of the Sultan is absolute law, provided it is not

in opposition to the principles of Moham-medanism, as laid down in the Koran and as interpreted by the Sheik-ul-Islam, the head of the Church.

The Sultan directs all legislative and executive activities by means of the Grand Vizier, the head of the temporal government, and the Sheik-ul-Islam just mentioned, both of whom he appoints to office.

The entire country is divided into thirty-one vilayets or States, whose governors are appointed by the Sultan, to whom they are directly responsible. These governors appoint the rulers of the sub-provinces, who report to them.

Under capitulations, foreigners residing in Turkey are under the laws of their respective countries, and are amenable for trial, in cases not concerning Turkish subjects, to a tribunal presided over by their own consul. Cases between foreigners and Turkish subjects are tried in Ottoman courts, a dragoman of the foreign consulate being present to see that the trial is according to law; the carrying out of the sentence, if against the foreigner, to be through his consulate.

The best estimate of the number of inhabitants in both European and Asiatic Turkey places it at about 31,000,000, of whom some 9,000,000 are non-Moslems, and of these over half are nominal Christians. From all parts of the Mohammedan world devout pilgrims resort to their sacred city of Mecca, in Arabia, toward which place all pray. In 1890-91 over 21,000 arrived at Mecca by land and 61,000 by sea. The State paid toward the expenses of the pilgrims over 13,000,000 piastres.

The nominal Christians in Turkey are not centered in any one place, but are scattered throughout the empire, and are

everywhere in the minority. The Government and army are in the hands of the Moslem rulers, while among the other nationalities there is no unity or organization.

The past year in Turkey has been one of special trial. The Government, apparently aroused by false reports of enemies of the cause, has seemed to regard the Protestant work in that empire as largely political, and has therefore placed many obstacles in the way of the missionaries. It has been difficult for the Turkish officials to understand that the Mission schools are only institutions of the Church, and that no political instruction is given, and no such discussions permitted; students who have indulged in such talk have been summarily dismissed.

It appears that enemies have tried to fill the ears of the Government with falsehoods concerning the evangelical work in order to crush out the Church and school by means of the aroused enmity of the Turkish officials. Some may do this in order to divert attention from themselves.

This state of affairs has led to unpleasant incidents during the year, such as the burning of the Girls' School at Marsovan, the arrest and imprisonment of Protestant preachers and teachers in various places, and a general infringement upon the personal rights and privileges of missionaries.

The three Missions of the American Board in Asiatic Turkey—the Western, Central and Eastern, are so divided simply for the convenience of the missionaries. In these three Missions, together with the European Turkey Mission, which covers also Bulgaria, the Board has 175 missionaries, 57 of them being men. The native laborers number 871. Notwithstanding

the peculiar traits and oppositions of the past year, 644 persons were received to the 126 churches, making the present membership 12,674. The educational work in these Missions is quite advanced, there being six colleges in direct connection with the Board—Euphrates at Harpoot, Central Turkey at Aintab, Anatolia at Marsovan, the American College for Girls at Marash, and the Collegiate and Theological Institute at Samokov. In all there are over 20,000 persons in the educational institutions of the American Board in Turkey.—*American Board Almanac.*

#### THE AMERICAN INDIAN.

At the World's Congress of Missions in Chicago, Bishop Whipple said that the only way to do justice to the Indians was to invest them with the rights of citizenship and assist them to become self-supporting. He claimed for the North American Indian that he was not a sullen, silent, joyless creature, as was often supposed. Among his own people he is one of the most mirthful men in the world. No one will laugh more heartily at a joke or see more quickly through the sophistry of a plausible argument.

Miss Mary C. Collins, known among the Dakotas as "Winona," meaning "elder daughter," endorsed what the Bishop had said. She described some of her own experiences of eighteen years, and related instances to show how these people, whom the world considered bloodthirsty, lived at peace with their neighbors unless compelled to go to war by what they deemed unjust treatment either by the Government or individuals. She had gone forth day and night, and never had a look or word of discourtesy offered her by an Indian.



## EDITORIAL NOTES.

—The Synod of the Reformed Presbyterian Church will meet in Philadelphia, Pa., on Wednesday, May 30th, at 10 A. M. It is very gratifying to learn from the printed Order of Business that one evening will be specially devoted to a Conference on Missions. This is wise. The speaking will not be limited to those who are charged with the administration of missionary affairs. Indeed, as it seems to us, those officially identified with the work should not be invited to take any part in the discussion, except, perhaps, to give information in regard to a particular field or department of the service. Many in the Ministry and Eldership, who are seldom or never heard on this subject, yet are full of the missionary spirit, will gladly avail themselves of this opportunity to express their views.

There are at present in the foreign field four ordained ministers, two well-qualified physicians, and six consecrated women, messengers of the whole Church, and at the coming Conference all parts of the Church should be represented and heard. The same thing may be said in regard to the work in destitute localities at home, among the Indians and in the South. Thus the Conference will be a source of widespread inspiration and not, as it otherwise might be, a mere formality.

—Since our last issue we have received the following contributions towards the salary of the Pastors' Missionary:

Rev. A. J. McFarland.....	\$10 00
St. John, N. B.	
“ R. C. Wylie.....	10 00
Wilkinsburg, Pa.	
“ A. Kilpatrick.....	5 00
Valencia, Pa.	

Rev. W. W. Carithers .....	\$25 00
Fort Sill, Okla. Ter.	

We hope to be able to report to the Synod that the whole amount promised for this purpose for the first year has been paid into the Treasury.

—Two other contributions towards the support of an Elders' Missionary may be added to the amount reported last month:

An Elder of 3d New York.....	\$5 00
Mr. S. C. Patterson.....	3 65
New Alexandria, Pa.	

Many of the brethren who agreed at the last meeting of Synod to take part in this enterprise, have more than made good their pledge. But a few have not yet sent forward the money. This may be due in some instances to the “hard times;” or, perhaps, some of them are not subscribers to the *HERALD OF MISSION NEWS* and have not read its Editorial Notes this winter. All things considered, it is hardly fair to expect men who do not read a missionary Monthly to know very much about what is going on in the missionary world or to be thoroughly interested in the missionary enterprises of the Church.

—The following contributions, handed us for the Foreign Missions, have been transferred to the Treasurer, Mr. Walter T. Miller:

A member of 2d New York, for	
Mountain Schools.....	\$500 00
The women of 2d New York, for the	
same purpose.....	479 00
Friends of Cyprus Mission.....	164 74

—Acting on the instructions of Synod at its last meeting, the Board of Foreign Missions authorized the Syrian Mission to make certain necessary alterations in the Lower House at Suadia, at an estimated cost of \$1,500. To meet this considerable

outlay the Treasurer has probably received, in small sums, a hundred dollars. And the *HERALD OF MISSION NEWS* is glad to be able to report the following additional contributions:

Mr. Hugh O'Neill .....	\$250 00
4th New York.	
" A. Alexander .....	100 00
Miss E. Gray .....	25 00
2d New York.	

It is earnestly hoped that the friends of the work in Suadia, now that their attention has been again called to this matter, will make their offerings, prompt and liberal, that the whole amount may be secured at once.

—A few days ago the mail brought to this office a letter from Mr. J. T. Mahaffey, of West Hebron, N. Y. It covered a post-office order for twenty dollars, with the request that "it be given to that part of the Foreign Missions which you think needs it most. My preference is Latakia, but I will submit to your judgment in the matter." In reply we assured our friend that the money should be applied to help liquidate a debt on the new building in Latakia. For this same purpose, Miss E. Gray, of 2d New York, has also handed us the sum of twenty-five dollars. Will not others, who are interested in the school work in Syria, imitate this example that the trifling debt of three hundred dollars may be wiped off without any further delay?

—WANTED.—An ordained minister and a physician for the Island of Cyprus.

WANTED.—An ordained minister and a physician to establish a Mission in China.

The men who will be accepted for either of these fields must give satisfactory evidence that they are possessed of the mis-

sionary spirit and furnish reliable testimonials as to moral character and professional ability. Souls are perishing and God is to be glorified. Where are the men with a passion for souls who will leave home and friends, and go forth into these destitute fields for the sake of the Name?

—A recent letter from Rev. James Paton, B. A., of Glasgow, informs us that his brother, Dr. John G. Paton, with whose autobiography many of our readers are familiar, is in good health and as busy as ever. He has meetings arranged for in England that will occupy his time and attention till the middle of May. He will attend the General Assemblies in Edinburgh at the end of the month and soon after will leave for Melbourne. Mr. Paton writes: "The Lord has marvelously used and blessed him everywhere. And the financial returns are wonderful. I trust, when he returns, the Australian Churches will have no difficulty in sustaining the *Day Spring Steam Auxiliary*. We have many good subscriptions and promises here for her maintenance."

Among the ways in which the readers of the *HERALD OF MISSION NEWS* can help on the work in the New Hebrides, are the following, which we select from a card that has been put into our hands:

1. Donations to "The John G. Paton Mission Fund, whose object is to evangelize the non-evangelized portions of the New Hebrides."

2. Subscriptions towards the support of the Dayspring, the new Steam Auxiliary Mission Ship, for which \$5,000 *per annum* will be required more than for the old Sailing Vessel. Children and others may take out *shares* in the ship—i. e., for her maintenance, at the rate of *five cents* a share annually.

3. Supporting a native Teacher (*i. e.*, Evangelist) at the annual cost of *thirty dollars*. A European or American missionary on these islands must receive *one thousand dollars* annually; and there are unavoidable outlays.

4. Remembering the Missionaries and poor Islanders every day at the Throne of Grace, in loving intercessions to the Lord Jesus, the Saviour of the world.

Any offerings that our friends may be disposed to make for this work in the South Seas, we shall be glad to forward to the treasurer in Glasgow.

—At the request of Rev. M. L. Gray, of Lineville, Ia., we cheerfully call attention to The Cross-Bearers' Missionary Reading Circle:

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1. My Missionary Apprenticeship,  
Bishop J. M. Thoburn.....\$1 20
2. The Story of John G. Paton..... 1 35

##### II. THEOLOGICAL.

3. Doomed Religions, Rev. J. M. Reid, D. D.....\$1 20

##### III. PROPHETICAL.

4. The New Era, Rev. Josiah Strong, D. D..... 75

##### IV. PERIODICAL.

5. The Missionary Review of the World, Funk & Wagnalls Co., to C. M. R. C. Members.....\$1 50

##### V. FINANCIAL.

6. Membership Fee, per annum..... 50

REV. M. L. GRAY,  
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This Circle is a three-year Course of systematic reading and study on Missions in all lands, intended for the education of the Church. A certificate of graduation is given on completion of the Course.

—LITERATURE.—The Fleming H. Revell Company have requested us to say that they have received from Bombay, India, the "Report of the Third Decennial Missionary Conference held at Bombay, 1892-93." It is published in two large volumes, containing in all 854 pages, and may be obtained in any quantity at the low price of three dollars net.

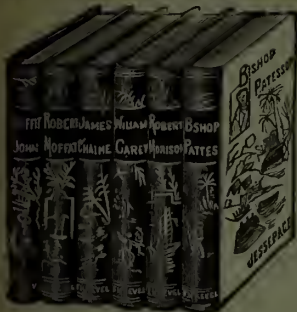
—The Covenanter Publishing Company, 37 Federal street, Allegheny, Pa., have mailed to this office a little volume of 253 pages, entitled, "Tales of the Covenanters." It is from the pen of Robert Pollock, A. M., author of the "Course of Time," and contains three stories beautifully told, intensely interesting and rich in moral lessons. Parents need not hesitate to put literature of this kind into the hands of their children, and we most cordially commend it to old and young. The price of this attractive volume is only sixty cents, or ten copies for five dollars, postage or express charges prepaid. Special discount will be given on large orders.

—The HERALD OF MISSION NEWS will have on exhibition at Synod a finely executed photograph of all the foreign missionaries of the Reformed Presbyterian Church from 1856 to 1894. This unique picture, which has been already described in these columns, ought to have a place on the walls of every Sabbath-school room. The price of this photograph, mounted on card board and ready for framing, is *four dollars*.



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